THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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The Three Dispensations.

(Concluded from Page 4.)

The extreme corruption of the Jews, at the period when Christ appeared, is known to all. But it was not the effect of late departures from the truth,—it was the result of crimes committed during a series of preceding ages.

The fact that Ahaz and Manasseh immolated their sons to Moloch, demonstrates that impiety and hardheartedness and savage feeling more characteristic of brutes than men, had reached an unexampled height, and was far from prognosticating the return of better times, unless that were effected by a special interposition of Providence.

When Christ appeared, Judea exhibited a mournful picture. Pharisaical and hypocritical conduct prevailed, and those who did not belong to the higher ranks but who formed the majority of the nation, immersed in slothfulness and stupidity, cared but little for the advancement of the kingdom of God. False ideas of the Messiah were rapidly disseminating, and the second dispensation seemed on the eve of losing all its authority and value. There was no Isaiah to rouse the slumbering Jews, no David, to confirm by his conduct, the faith of the descendants of Abraham, and no Nathan to admonish those in authority of their errors. The Gentiles were abandoned to their own inventions, and the word of God was unheard by them. The true God was not worshipped in any place as he required, and the Jews turned their hearts from him. At this time the last dispensation was given. A dispensation which spreading its balmy influence over the whole earth, calling to all, and given to all as their means of salvation, should tear the nations of the earth from the arms of ignorance, and reveal the Deity in all his goodness, and in all his majesty. It was then that the

promise was to be fulfilled, that through the seed of Abraham all nations should be blessed.

This last dispensation was given 1800 years ago. It was endowed with qualities, of which the two former were destitute, and accomplished designs to which the former were inadequate. Such designs were consummated by means whose greatness and sublimity impress our minds with awe. When we consider the system of this dispensation, and reflect that the Son of God, the creator of the world, left the glories of heaven, in love towards us, we acknowledge that words cannot express what we feel; our souls are elevated far above their usual sphere, and love and fear pervade our minds. His love and mercy, his greatness and dignity, should lead us to adore that being whose love was so deep, so incomprehensible, and with the heart we may proclaim to all—This is the Son of God.

If we examine the nature of the Gospel dispensation, we shall find that it is in every respect worthy of God, and adapted to the necessities of man. It possesses nothing of the local character which distinguished the former dispensation. It was not for one people or one period of time, but for all nations, and calculated to endure as long as the world exists. It contains a perfect system of faith, describes God in the most natural and consistent manner, softens the harsher features of the Mosaic dispensation, and tends to infuse mildness into all who receive it. It is adapted to every degree of civilization. The most ignorant heathens who have yet been discovered in the farthest parts of the world, feel that they can appreciate its excellency, and be guided by its precepts. And whatever the callous or the prejudiced may say to the contrary, we know it to be a fact, that if ever true piety was found in man, it was found in some of the uncivilized, illiterate, and rude people of the South Sea Islands. It has removed the film from their eyes, it has brightened the prospect before them which previously was obscured, and it has taken away their hearts of stone, and given them hearts of flesh. And yet, this same religion which would seem exclusively adapted to the rude and ignorant, receives a brighter crown of glory among the cultivated nations. For though piety among civilized nations may sometimes be used as a cloak, and though religious hypocrisy, a crime accursed of God, does sometimes occur, yet there are those, and they are many in number, who are approved by God. In proportion to the expansion of the intellect, the faith and confidence in the word of God increases. Newton (and we can go no higher) appreciated the Gospel and sought to conform his conduct according to its precepts, and when he once met with a scoffer of the word of God, he showed his detestation of such conduct, and afforded a noble proof, that when the weak and nar-

row-minded find fault with the Scriptures, the truly great in mind, acknowledge the truth and divinity of the Gospel.

Christ did not destroy the law and the prophets. He came to fulfil them, to remove from them whatever confined them to one people and one spot, and to complete what they merely commenced. And it has been no less truly than beautifully remarked that, with regard to the harmony between the two testaments, these resemble the two Cherubs (Exodus. 25. 20.) which looked steadfastly towards each other, and towards the mercy-seat which they encompassed.

Christ taught that sacrifices and burnt offerings were less acceptable than a repentant heart. He inculcated a doctrine, which rendering nugatory all outward ceremonies that distracted the mind without improving the heart, required that man should love his Creator with heart and mind and soul. And he told to all, that the Jews were not to be the only favoured nation to which the Gospel should be given, but that all men should participate in its divine influence. For it was a rooted prejudice among the Jews that the Gentiles were not embraced in the general system of salvation, that in defiance of all the errors and crimes of the Jews, they were still to remain the only chosen people of God.

If we consider the wisdom and goodness of God in granting these dispensations, and then turn to the reception which was given to them, we are struck with the negligence or wilful ignorance of those upon whom they were bestowed. During the first periods, the children of Israel, suffering a heavy bondage, were losing all the knowledge which had been transmitted to them. Slavery enervated their minds, and when a king arose over Egypt who knew not Joseph, there arose many in Israel who no longer knew God. But still there were those who feared God, and their cry was heard. After their deliverance, transgressions were frequent, and imbued with Egyptian errors, the Jews sought to introduce idolatry. God however was lenient, and when the fair fields of the promised land were occupied, and Jerusalem with its temple, stood in pride and glory, even then the true God was not worshipped in purity, and deviations from the true path were common.

In the time of Christ, the mass of the people were depraved, and the powers of darkness held the land in bondage. After him Christains arose, but the Gospel was perverted, and errors widely spreading and deep, prevailed. The Church of Rome governed with more than imperial sway, and sought to eradicate knowledge and Christian feeling. It would almost have seemed as if Providence in anger had abandoned mankind to all the evils which they seemed eager to create. But he again interposed his hand. The corruptions of the Romish Church called for correction even among its own adherents, and Huss and Wick

liff were manifest examples that God still bore with the transgressions of men, and wished to recover them from ignorance and vice. At length the Reformation was completed and Luther left many to continue the work which under the guidance of Providence, he had commenced.

But though at all times, there were enemies to the true worship of God, it is a fact which singularly demonstrates the goodness of our Creator, that there never was a time in which none could be found who possessed true piety. And history records, that when corruptions arose to their height, the servants of God were most active. And in our own times, though Sceptics have arisen, and Deists disseminated principles which an evil spirit alone could prompt, and others with less presumption, but equal error, have appeared, there still exist the most durable monuments of God's providence. And with such opportunities to learn, and such calls to repentance, it displays a very reprehensible feeling, not to acknowledge the force of the Gospel. There never was a time in which it was easier to obtain the word of God, and act with more freedom according to its dictates.

The efforts which are made in all parts of the world to introduce the Scriptures, the avidity with which they are received by those who were pagans, the value which begins to be attached to them by those who formerly neglected them, and the happy results which attend their reception and study, authorise us to believe that the kingdom of our heavenly Father is spreading on earth, and that the number of Christians at the present day already greater than at any former period, receives continued accessions. We may anticipate the near approach of that period, when unbiblical doctrines will be rejected, and sincere devotion succeed to habits of indifference in religion. The hope of this is exhilirating not only to the Christian, but gratifying to any one who has the least claims to moral feeling. Any one who remembers that he has a God above him, must experience pleasure at the thought that that God beholds works conducted, which are agreeable to him. Let such a man study to please God himself, and he will not lose his reward. The Deity, through Abraham, gave promises to the just, Moses recorded the rewards which God would give his worshippers, and the Son of God came himself, and sealed by his blood all former covenants by which mercy and love were granted. And the just man will see the promises of God realized in this world, and in the next, with a crown of glory on his brow, he will sing praises to God on high, through all eternity.

HIRAM.

Plant a young tree, or you cannot expect to cut down an old one.
Sacrifice your property for your life, and your life for your religion.

Series of Letters by the Rev. B. Kurtz.

NO. 3.

London, May 5th, 1826.

Dear Brother Schaeffer:

You have probably been looking for my letter, No. 3, before now, but my engagements have been so numerous and urging that it was impossible to meet your expectations; and even now, my time and attention are so constantly demanded by other matters, that I shall be obliged to put you off for the present, with a short epistle, which however, for ought I know, may prove more welcome to some of your readers than a long one would.

I left Liverpool on the 29th ult. at six of the clock, A. M. in one of the seven or eight coaches which every day depart from that place for the metropolis, and in the evening at five o'clock, I arrived in Birmingham, having travelled in eleven hours upwards of a hundred miles—nine or ten or eleven miles being the distance that stages usually travel per hour in this country. I might have proceeded the same night a hundred miles further, and reached London early in the morning, but being anxious to see as much of the country as possible, I delayed all night in Birmingham, and came to this great emporium of Britain the next day. The stage-coaches in England are neatly built, and calculated to carry four inside, and from twelve to sixteen and twenty outside passengers. The baggage of the passengers is carried, as is the case all over the continent, on the top of the roof, and protected from the weather by a leather covering. The benches for the accommodation of outside passengers, are situate in front and in the rear, and are elevated nearly to a parallel with the roof the vehicle, so that to a stranger, it appears dangerous to be seated so high, and to have so little protection, but he soon becomes accustomed to it, and all fear of danger ceases. The M'Adamized roads being so smooth and transcendently excellent, and the drivers, or "coachmen" as they are here called, being so remarkably expert, very little danger is in fact to be apprehended.—Considering the almost incredible number of stage coaches that are continually plying to and fro in the kingdom, accidents may be said but rarely to occur, and when they do, the proprietors and coachmen are responsible for all the damage that is done, which of course has a tendency to make them sufficiently prudent. Though it must be confessed that it sometimes happens, that they have to "pay damages," and especially heavy doctor's bills for curing wounds and bruises occasioned by upsetting. The outside passengers pay but half price, and when

the roads are not very dusty, and the weather unfavorable, they have in my opinion by far the pleasantest seat. Every stage coach is furnished with a "guard and coachman." The former receives and lets out passengers, attends to the baggage, gives warning with a bugle to wagons, &c. to turn out, and in short sees that all things go *right*, though by the by, in passing other vehicles on the road, contrary to the custom in our country, they always go *left*, and yet in doing so, they never fail to go *right*. The coachman has nothing to do but to drive, the horses are harnassed and in readiness for him every time they are changed, which takes place about every hour, and usually the change does not detain the stage longer than two or three seconds, except when breakfast or dinner is taken, and then precisely fifteen minutes are allowed, and not a second longer. You will readily imagine, that on such occasions, we lose no time in hastening out of the stage to the table, and in commencing our dental operations on any thing most conveniently within our reach. But with all our expedition, the sound of the horn hurries us off before we are ready, and the only way in which we can possibly succeed in getting any thing like the worth of our money, and in meeting the importunate solicitations of a craving appetite, is, to carry with us in our hands as much bread and meat as decency will admit, which we eat on the road. When the coachman and guard are changed, which is every thirty, forty, or fifty miles, each expects a fee from every passenger, and if not immediately given to them, they hesitate not to demand it, saying, "Please remember the coachman,—Please remember the guard," and less than a shilling they are not willing to accept.—An American friend of mine who travelled in England, told me, that he once offered a coachman sixpence, (about 11 cents) and the coachman threw it away in his presence, saying, "Sir you are no gentleman." In fact, one of the most disagreeable circumstances attending a tour through Europe, is that of paying and settling with the servants. Receiving nothing from their employers, and even often paying for their places, they are altogether dependant upon travellers for their subsistence, and as they themselves are sometimes imposed upon by travellers, so they in their turn, make no conscience to take advantage of them, and to extort as much money from them for their trivial services as they possibly can. When a person, particularly if he be a stranger or foreigner, (and the domestics possess a wonderful facility in discovering whether this is the case or not) takes lodging in an inn, as many as can, will engage in his service, no one, if he can avoid it, will perform more than one act for him, and when he is about to depart, he is beleaguered by an obsequious, hungry, clamorous tribe, whom it is almost impossible to satisfy.

Thus, when I left Birmingham, some 6 or 8 came around me, and said, "please remember the boots," another, "please remember the chambermaid," a third, "please remember me;" and what said I, must I remember you for? "I lifted your trunk from the coach last night, Sir;" was the reply. A fourth said, he carried it into the house, a fifth transported it upstairs into my chamber, a sixth brought it down again, a seventh took it out and lifted it on the coach, an eighth waited on me at the tea table, &c. I paid about one half of the greedy swarm, and then departed, leaving the rest to vent their unreasonable murmurs to the heedless wind. In making these remarks, I am reminded of an anecdote which perhaps might be more suitably given in a subsequent letter, but as I have reserved the privilege of occasionally going ahead of my narrative when I may feel disposed, and as it is not irrelevant to the subject in question, I cannot forbear availing myself of this opportunity to relate it. When in the city of Lubeck, the difficulty of satisfying the domestics, became the subject of conversation at the dining table in the hotel in which I had put up. In reply to the complaints that were made, a gentleman observed, that the servants were often treated badly and no wonder if they were sometimes a little troublesome; that he had a small trunk which he intended to have brought from the stage office, and he had no doubt he would be able to satisfy the porter,—nay, he was willing, he said, to lay a wager of a dozen of Rhenish wine, that when the porter delivered the trunk, he should be so satisfied as not to say *a single word.* The wager was accepted, and a porter was despatched. In a quarter of an hour he returned, and the gentleman, having in his own mind determined to win the bet, gave him A DUCAT! (between 2 and 3 dollars of our currency.) The poor fellow looked at the money with astonishment and delight, hardly knowing whether he should believe his senses or not; he however put it into his pocket, and altogether ignorant of the wager that was pending, raised his head, and most submissively addressing the gentleman, said: "Wollen nicht der gnadige Herr mir noch einen Schnapps geben?" (Will not the good gentleman give me a dram yet?) A loud peal of laughter ensued among the guests, and it was unanimously decided that the gentleman lost the wager; and he immediately ordered twelve bottles of prime Old Hock pro bono publico, which was forthwith consumed not a little to the gratification of all who witnessed the scene. But my engagements admonish me to draw towards a close for the present, which I shall do, by offering a few remarks descriptive of the mighty city in which my letter is dated. For the information contained in these remarks, I am indebted chiefly to *Leigh's new picture.*

I have heard of various derivations of the name of this great city, but that which appears to be supported by the best authority, is the fol-

lowing. The original appellation is said to have been *Llyn-Din*, or "the town on the lakes;" *Din* meaning town, and *Llyn* being the old British term for a broad expanse of water, or a lake; and such appearance must have been strikingly exhibited, when all the low grounds on the Surry side of the Thames (pronounced Tems,) were overflowed, as well as those extending from Wapping Marsh to the Isle of Dogs. The transition (says a writer on this subject) from *Llyn-Din* to London, would be of easy growth; and such deviation is supported by referring to antient words, the meaning of which is known, as well as the strong probability already pointed out. Originally London, like most other European cities, was surrounded by walls, which it is said, were 22 feet high, and are thought to have been built by Constantine the Great, at the instance of his mother Helena; an opinion that is countenanced by the fact of a number of coins of that Empress having been found under them. Very few vestiges however, are at present discoverable either of the walls or the 40 towers that added to the strength of their defence.

London is situate about 60 miles west from the sea, on the banks of the Thames, a river of ample extent and excellent water, which carries a tide 15 miles beyond the town, and forms, at the same time, all that is desirable as a medium of commerce. The mean breadth of the Thames at London is about a quarter of a mile, and its usual depth 12 feet. Only a part of London is called "the city," which extends westwardly as far as to "Temple Bar," and then, what is usually termed "the West End" commences. But when we speak of London in general, we mean the whole town, including the city and its liberties, Westminster, Southwark, and many villages, both in Middlesex and Surry, and thus regarded, its extent from west to east, or from Knight's Bridge to Poplar, is about, or nearly 8 miles, its breadth from north to south, or from Islington to Newington Butts, is five miles. The circumference of the whole is something like 35 miles. Hence it may be fairly estimated that the buildings of this prodigious metropolis cover more than 18 square miles, out of which however must be deducted the space occupied by the Thame .

London may be said to consist of five distinguished parts;—the west end of the town, the city, the east end of the town, Southwark, Westminster.

The "west end of the town" consists of various handsome squares and streets, occupied by the town-houses of the nobility and gentry, and the most fashionable shops.

The "city" includes the central and most antient division of the metropolis. This is the emporium of commerce and business of every description, and is occupied by shops, warehouses, public offices, and

houses of tradesmen, and others connected with business. The "East end of the town," and its inhabitants, are devoted to commerce, to ship building, and to every collateral branch connected with merchandize.

"Southwark" is not very unlike the "East end" of the town, being occupied by persons engaged in commercial and maratime concerns, and is inhabited by workmen, labourers, and the lower classes of society.

"Westminster" contains the houses of the British legislature, the courts of justice, and many offices connected with government.

The streets and sidewalks in London are very much like those in our cities, except that they are not so straight, so regular, nor so wide, neither do they present so neat and sprightly an appearance, the buildings all having a sombre hue from the effects of the stone coal smoke that has settled upon them. The dull uniformity, exhibited by long rows of brick buildings, of the same general form and appearance, possesses very little attraction for the eye; but with respect to the inside of the dwellings, much grandeur, elegance, and convenience are displayed, and some of the shops are perhaps no where in the world excelled in external appearance, and the riches and variety of the articles for sale, except in the Palais Royal and Louvre, in Paris.

I lately saw a London bill of mortality to which was appended an account of the Births, but as it does not contain a list of the children of *Dissenters*, it must necessarily fall very considerably below the real state of things; still I have thought it would not be uninteresting to some of your readers to see it. The number of births during a recent year, amounted to 25,634, 12,913 of which were of males, 12,719 of females. The number of burials in the same year was 21,026; 10,825 were of males, and 10,201 of females. I am obliged to close, which I do with the fervent prayer, that the light of the Divine countenance may continually illumine your path. BENJAMIN KURTZ.

Methodist Liberality.

MR. EDITOR!

In the first volume of your useful miscellany, I had the pleasure of reading several excellent articles containing, as I thought, a very conclusive demonstration of the fact that christians are under obligation to give a reasonable and adequate support to their ministers. That the ministers of our church are in general very badly supported, is a truth which I have on many occasions seen the most distressing evidence of. I am among the number of those who believe that as christians, we are bound to devote a certain portion of our earthly substance to the sup-

port of the gospel ministry, and the promotion of the grand efforts of the followers of Christ for the extension of his kingdom, and I hope I may add, my conduct accords with my profession. I would rejoice to see the ministers of Jesus in general, obtain a reasonable, though not extravagant support, and feel a particular interest for the comfort of the ministers of our Lutheran Zion, who, I believe, as a body, are as faithful and laborious as those of any church in our country. I lately chanced to meet with a number of the Philadelphian, a weekly paper, published by a Presbyterian, from which it appears that there is also ground for similar complaint among the members of that denomination. The writer, after some remarks on the distress of ministers growing out of too scanty support, with which I will not trouble you, has the following observations, with which I was pleased, and which I would propose for the consideration of your clerical brethren and their congregations.

"If (says the writer mentioned,) no better plan can be devised, he ventures to propose for consideration the liberal system of our Methodist brethren in this respect, concerning which there is much ignorance in the world, many believing or supposing that *their* servants in the sacred ministry are much stinted and straitened in their supplies, whereas, on the contrary, and much to their credit, no denomination of Christian ministers, it is believed, are *on the average* better supported or receive more for their services, as will abundantly appear from the following statement made in the Religious Intelligencer of May, 1823, by one who preached among them. It shows what would be the salary of a preacher having a wife and four children, in his own words:

"My wife,	$100
"Myself,	100
"Board $5 per week,	260
"Four children, $17 each annually,	68
	528
In addition to the above I should have rent and firewood worth at least	100
Total	$628

Supposing instead of four children he should have six, half of them above seven years of age, and the remainder under that number of years, then according to the liberal provisions of their discipline, which says "each child of a travelling preacher shall be allowed $16 annually to the age of seven years, and $24 annually from the age of seven to fourteen years," then instead of an allowance of $68 for children, it would be $120. The sum total in this case would be $680. This is at least equal to the support received by the Presbyterian ministers, and in our churches generally it is doubtful whether it would average $500."

That the statement of this extract is correct, I can assure you, as I lately bought a copy of the last edition of the Methodist Discipline, and the only alteration I find is, that one dollar less is now allowed for every child under seven years of age, so that the difference would never exceed from one to six dollars. Now if it is desirable that a change should be made in the Presbyterian church, the clergymen whereof have an average support of $500; the necessity must be greater in our church, for I have learned from the most respectable sources, that our ministers on an average do not get $400. But I think the salary of our Methodist brethren is rather too high, and if they admitted lay-members into their Synods as is done in our church, it would probably be somewhat reduced, but among them the ministers fix their own salary. I think it is particularly too high because their ministers spend no money in preparing themselves for the duties of their office, whereas the ministers of other denominations spend from $400 to 1000 in acquiring a good education. Add to this that (this I learn from their own printed discipline) if their ministers become sick, nay should continue so thirty years and be unable to preach all this time, both their own salary and that of their wives continues as before; and if they die, their widows continue to get their $100 annually, and their orphan children get $16 annually. Now in our church, I have never heard of the Synods ever giving the widow of any clergyman more than from $10 to 15 in all, annually, however many children she may have, and there is no provision at all made for a minister's family if he is disabled and unable to preach. I make these remarks, Mr. Editor, not because I am able to propose any regular system to be introduced on this subject, but because I hope when our churches see that all other ministers are better supported than ours, they will do more to render comfortable those who preach the gospel of peace to them, and relieve their minds from the distressing fears and cares for their daily bread. AN ELDER.

400-3000

Anecdotes of William Tyndale

The Translator of the Bible into English.

About the beginning of the sixteenth century, the scriptures were so little known, that even the clergy themselves were often totally ignorant of them. Doctors of the most famous colleges, have confessed that though above 50 years of age, yet they knew not what a New Testament was. Luther, the great reformer, never saw a Bible, till after he had taken a degree at the university; and Carolostadt, one of his associates, had

been a doctor of divinity eight years, before he had read the scriptures. If such was the ignorance of the clergy, what must be the condition of the laity? "Darkness covered the earth, and gross darkness the people." Some however of the priests, of a more inquisitive turn than the rest, ventured to examine the pages of revelation; and in most cases, they soon discovered that the christianity of the Bible and the religion of the church of Rome were very different. Among these, Wm. Tyndale, a person of great learning and integrity, seems, like Timothy of old, to have known the scriptures from his youth. After a long course of study at both the universities, which he pursued with great assiduity and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman's table, many of the dignitaries of the Romish Church were frequently entertained, with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the Popes or Councils, he was suspected of heresy; and the Catholic priests made several attempts to bring him into trouble; but the favour of his employer for a long time secured him from their machinations.

He appears to have been a man of warm feelings, though almost of child-like simplicity. One day he entered into conversation with a Popish divine, who was accounted a very learned man. They soon found themselves involved in a dispute on some of the Catholic tenets; and Tyndale pressing his adversary closely with arguments from scripture, forced him, when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the Pope's." This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the Pope and all his laws. If God spare my life, ere many years are past, I will cause a boy who drives the plough to know more of the scriptures than you do." To accomplish this laudable object, he determined to devote his chief attention to translate the Holy Bible into English; and after encountering much opposition and many dangers, he published the New Testament in his native tongue about 1527. Finding it unsafe to prosecute this great work in England, he had retired to the continent:—and the first edition was printed at Antwerp. It soon reached this country and was eagerly sought after by persons of all ranks.

The fury of the Catholics was greatly roused against this book, which they were well aware would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution with great diligence and zeal, by the interested ecclesiastics.

Amongst the most active of his enemies, was Tonstall, bishop of London. He instituted a strict search for the New Testament in his

diocese, and all he could discover, he burnt in Cheapside. Having occasion to pass through Antwerp in 1529, this prelate employed an English merchant, resident in that city, to purchase all the copies of Tyndale's Testament which he could procure. The merchant being a friend of Tyndale's, knew that he was very desirous of publishing a new and improved edition of the work, but through poverty was unable to meet the expense. He therefore hastened to the author, and informed him of the bishop's commission. Tyndale considered this as an interposition of Providence, seized the offer with gratitude; and placed all the remainder of the first impression in the hands of his friend, who carried them to the bishop. His lordship, pleased to have, as he thought, an opportunity of preventing the further spread of a book so hostile to his interests, paid a good price for them, and conveying them to England, consigned them to the flames. His triumph however, was of short duration: for the improved edition was quickly completed and actively dispersed. The Catholics astonished and confounded at the unexpected event, eagerly inquired who encouraged Tyndale, and supplied him with funds. But, while they learnt that their great champion the bishop of London, had furnished the expenses of the second edition, by purchasing nearly one half of the former impression, they prudently dropt the matter:—and the zealous prelate's disappointment occasioned no small mirth.

Tyndale proceeded with diligence in his great design, and having completed the translation of the five books of Moses, he proceeded to Hamburg, to publish them. But on the passage he suffered shipwreck, and lost all his books, manuscripts, and money. With great difficulty, he reached Hamburg, and immediately commenced the work afresh. With the assistance of Miles Coverdale, another worthy exile for the truth's sake, he once more translated the Pentateuch, and published it in 1530. He was proceeding with the remaining books of the Old Testament when the malice of his enemies interrupted his progress. By the treachery of a pretended friend, in whom he placed great confidence, he was basely apprehended, and conveyed to prison. He was confined in the castle of Tilford, for a year and a half, but his constancy was not shaken nor his diligence abated. His labours were continued in prison, and he was made the instrument of converting the jailor and several of his family. In 1536 he was removed to Antwerp; where, notwithstanding the interference of many highly respectable persons in his favour, he was strangled and burnt. His concern for his countrymen engaged his last attention: his expiring words being, "Lord open the King of England's eyes."

In the labours of this good man may be traced the origin of our present English Bible, as his translation has been the groundwork of more

succeeding versions. With what sacred fidelity he executed the work, may be collected from his own declaration to a brother martyr. "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all in the earth, whether it be pleasure, honour, or riches, might be given me."

[*Baptist Repository.*

The Emperor Alexander.

The present age has seen what one man might have done to forward the Gospel, if his hand had carefully guided the reins according to the monitions of his conscience. We mean the Emperor Alexander of Russia, than whom no man's latter end more completely spoiled the promise of his manhood. God works wondrously with princes as well as with other individuals, and gave him large opportunity of salvation; and considering where the Autocrat of all the Russias is now, it cannot fail to interest our readers, to learn the following facts, we believe not elsewhere divulged. The Baroness de Krundener, who in 1814 and 1815 and subsequently, created a lively sensation in passing through Switzerland and France, held her meetings for social prayer in Paris. When the allied armies first occupied that capital, M. Empaytaz, whose name is distinguished in the preceding narrative, was in her train, which drew within its influence civil and military officers of high rank, and the Emperor himself. A private meeting for social prayer in the centre of Paris, at the era of Napoleon's overthrow, was an object of vast importance—when one word from Alexander perhaps saved Paris from the flames, and was subsequently to influence the political and moral character of millions. He was then apparently preserved from all the enchantments of that island of Calypso—a place more than every other on the earth, probably, all built up to give power to the world, the flesh, and the devil,—where every thing addresses the senses in its most gross and in its most refined forms—and six hundred thousand human beings live with the label but half erased from their churches, "Death is an eternal sleep." We speak literally. The perfect erasure of the sentiment from their hearts will be more difficult.

We happen to have taken copies of some letters soon after they were written, detailing the conversation of the Emperor, which have never been published. Here are such sentences as the following; which we have, with only the intervention of the reporter, from his lips. "Oh! what happiness to belong to Jesus Christ;—what happiness to pray to Him, and to have no other counsellor but Him!" "How often have I

felt its effects in the darkest moment!" "Ah! said he, pressing my hand, how strong is that friendship which unites the disciples of Jesus, and in effect seeks this union, and loves only to converse with Christians, and shuts itself out from theatres and all worldly companions!" "In effect," adds the pious Minister of Christ, who writes, "the vanities of the world are to him objects of horror. In Paris, itself, where the seductions are so great, he makes no visits; and notwithstanding his numerous occupations, he comes almost every evening to speak about, and to occupy himself in holy things. Not a day passes without his reading the Holy Scriptures or without prayer."

In the beginning of the above extract the anti-Biblical proceedings of the Emperor near the close of his life are alluded to. The Russian Bible Society had done much, and under Imperial patronage, that and kindred institutions seemed to promise much more, for the general diffusion of religious knowledge in that immense empire. Suddenly Alexander withdrew his favor—the venerable President of the Bible Society resigned—the dignitaries of the church became cold and unfriendly.

There was a mystery about this melancholy change, that strangers could not penetrate. Our readers must, of course, be glad to know what light is thrown upon it by the Rev. Dr. Henderson in his "Biblical Researches." The following is the substance of his statement.

The Jesuits in Petersburgh, by their usual cunning, had succeeded in forming a party in favor of the Catholic church, and in opposition to the movements of the Bible Society—their opposition became clamorous and violent. Considering Prince Galitzin as the chief author of their defeat, they cherished the most deadly hatred against him, and left no method untried to lower him in the estimation of his imperial majesty. And they set every engine at work to impress the public mind, and especially those in power, with the belief that the members of the Bible Society were systematically connected with the Radicals of England, and Carbonari of Italy—that Bible Societies were politically dangerous, and that the personal reading of the scriptures could not fail to disseminate revolutionary principles. Though Alexander understood too well the character of Galitzin, and other distinguished individuals associated with him, and was himself too far enlightened to believe there was any ground for accusation—yet as the Jesuits had formed a strong party in the Russian metropolis, it was deemed politic that Galitzin, the object of their inveterate malignity, should resign the high posts he held, and in which he stood peculiarly exposed to the shafts of their malice. But he never lost the favour of his sovereign.—*Christian Spectator.*

Discussion of Popery in India.

In December last, a considerable sensation was produced by a public discussion which took place there, between Samuel Flavel, the native teacher, and a Roman Catholic. A respectable and well informed native came from Madras to Bangalore on business. In going his rounds as a merchant, he called one day at the house of Samuel. Embracing this opportunity of holding forth the truth of the gospel, Samuel began to speak to him about the necessity of being born again. From the conversation it very soon appeared that the man was a Roman Catholic. All that Samuel said was well received, till he spoke against praying to the Virgin Mary and departed saints. After much disputing the man wished the dispute postponed till another time, and that it should be public. At length it was agreed that they should meet in the most convenient place which could be procured in the bazar. Preparatory to the meeting, Samuel proposed the four following questions, as the ground of their future discussions:—Is the faith of the Roman Catholic church the faith of the church of Christ? Are its ceremonies—such as bowing to the priests with their faces to the ground, counting their beads, and wearing crosses round their necks—the ceremonies of the church of Christ? Are its acts of worship, such as bowing to images, ringing of bells, &c., lawful in the church of Christ? Nine days were allowed for the consideration of these questions, after which they met in a large room in the bazar to discuss them. The meetings were attended, in general, by sixty or seventy persons, many of whom were heathens, and were continued for upwards of a fortnight. They were conducted with decorum and good temper on both sides; and were finished, both in point of argument and conviction, much to the advantage of the cause of truth. In them we hailed the revival of other times; we thought of the contests which, in the days of Luther and Calvin, produced such effects in the western world; and we rejoiced in the hope that this might prove a commencement of the more certain and speedy overthrow of anti-christ in this distant land.

[*West. Recorder.*

It is almost as difficult to make a man unlearn his errors, as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to *stand still* with her back to the truth, but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one.

Religion in Germany.

As we have lately seen various accounts of the state of religion in Europe, and especially in Germany, some of which are not strictly correct, we deem it our duty to publish an extract of a letter, from the Rev. Dr. Kniewel, of Danzig, which came to our hands, and by special order was read before the General Synod of the Evangelical Lutheran Church, convened at Gettysburg, Penn. October, 1827.

After giving a very gratifying history of the success of our agent, and highly approving, not only of the *Agency*, but of the deportment and official performances of the Agent, he says, "I gladly avail myself of this opportunity to give you some information on the state of religion in this country. I will merely say a few words on the Province of East and West Prussia in which I reside. It is indeed a splendid evidence of the divinity of our heavenly king and a glorious fulfilment of his promise in Mark 13, 31. "heaven and earth shall pass away, but my words shall not pass away," that we see the spark of gospel light, which had long been concealed beneath the darkness of human wisdom and the traditions of men, warming the hearts of multitudes and blazing forth with increasing lustre. Since the gospel is again preached in its purity, and the doctrines of human depravity, and repentance, and faith in the divine Redeemer, are freely and generally inculcated, public worship is again attended, and religion prospers. The deep interest which is felt in Bible and Missionary Societies, the cheerful aid afforded to every object connected with the progress of religion, the erection of new churches and the repairing of such as were decayed, all these circumstances afford the strongest evidence that religion is in a very prosperous state. There are indeed still many left who advocate the cause of error, and some who have fallen into enthusiasm, and given occasion to the enemy to ridicule the devotion of those who worship God in spirit and in truth."

Extract of a letter to the Editor, from a respectable Minister in Ohio, dated March 12th, 1828.

"Here in Ohio, the harvest truly is plenteous, but the labourers are few. We have many churches, but cannot so watch over them, as to resist effectually the enemy, who seeks to destroy our members. This fact, causes indeed in our official operations, many difficulties. But we have the consolation to know, that the pure Evangelical doctrine will be

sustained and that the church of Christ will finally triumph over all its enemies. If God spares me, until the next meeting of the General Synod, I am determined to pay it a friendly visit. We are not so prejudiced against the General Synod, as some to the *East*, represent. I trust that the Great Shepherd, Jesus Christ, will soon control and direct all matters, to the promotion of his Church's welfare."

Interesting meeting of Jews in London.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia. It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence, (Lithuania, &c.) shall no longer carry on those employments in the interior government of Russia; nor remain even for commercial purposes, without express permission from the public authorities. Rabbins and other religious functionaries are to be banished from the country, immediately on the discovery that they are such. The gentleman who conveyed a copy of this decree to London, saw respectable Jews and Jewesses who had resided in Russian towns for sixteen and even twenty years, after soliciting in vain a respite of a few days, and for leave to depart by sea, compelled to break up their establishments suddenly, and hasten to the frontiers by the route prescribed.

On receipt of this information in the British Metropolis, a public meeting of the Jews was convened (Oct. 5th,) at the London Tavern,—E. Levy, Esq. in the chair,—and after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the chairman should draft an address to the Jews of England, to be submitted at an adjourned meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted*. The following extracts, coming as they do from a people who are proverbially "stiff-necked and gain-saying," cannot fail to be read with interest.

Keenly do we feel that part of the said decree which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

If the dispersion of our nation and the calamities we have endured, are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of

ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instructions?

If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general? and if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belongs to civilized man?

What but humble and contrite supplication to that great Being who hath succored our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions which have operated within these years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those in Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt: the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfort.

All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgiver and prophets.

This meeting do therefore think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth.

"The cause of all its evils." A momentous inquiry truly! (says the Columbian Register.) And, what if it should be found in their long and obstinate rejection of the Prince of life? What if, in seeking to be united, they should become one in Christ Jesus? What if, as the result of the present movements in the East, the Turkish empire should

fall; and amid the jealousy of rival interests, Palestine be given to its rightful inheritors? What if the fulfilment of this prophecy should be near at hand?

"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul! That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy Cod hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayst live. *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, and which persecuted thee.*"

A description of the person of Jesus Christ.

As it was found in an ancient manuscript, sent by Publius Lutulus, President of Judea, to the Senate of Rome.

There lives at this time in Judea a man of singular character, whose name is JESUS CHRIST; the barbarians esteem him a prophet, but his followers adore him as the *immediate offspring* of the *immortal God;* he is endowed with such *unparalleled virtue* as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable and reverend. His hair flows in those beautiful shades which no united colours can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of the Nazarites; his forehead is smooth and large; his cheeks without spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty; counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, be-

ing elegant, grave, and strictly *characteristic* of so *exalted a Being*. No man has seen him laugh, but the whole world behold him weep frequently; and so persuasive are his tears, that the multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and wise. In short, whatever this Phenomenon may turn out in the end, he seems at present a man for excellent beauty, and divine perfections, every way *surpassing* the children of men!!!

[*Visitor & Telegraph.*

The Bible Cause in Kentucky.

At a meeting of the friends of the Bible cause at Lexington, Ky. the agent of the American Bible Society was present, and presented in substance the following resolutions, which were referred to a committee, who at a subsequent meeting reported them for adoption.

1. Resolved, That we view with the deepest concern the alarming destitution of the Bible which exists in the state of Kentucky.

2. Resolved, That we believe this destitution calls loudly for the strenuous exertions of all, as men and as Christians.

3. Resolved, That we do pledge ourselves to raise, through the blessing of God, and the co-operation of our fellow-christians of the different denominations, the sum of 20,000 dollars, to supply, within two years from this time, every destitute family in the state with a Bible.

4. Resolved, That a Board of fifteen Commissioners be now appointed, having power to fill their own vacancies, (three of whom, with the Treasurer and Secretary shall form a quorum) with full power to carry into effect the above resolution.

The resolutions were then adopted unanimously. In less than forty minutes 1700 dollars were subscribed, which has since been increased to near 2000 dollars. The circumstances attending this meeting were singularly solemn and impressive. Old and young were seen coming forward subscribing their different sums, with tears of joy flowing down their cheeks, while the assembly were solemnly singing appropriate hymns. Joy seemed to beam in every face.

More Trouble for the Pope.

We learn from an English Magazine, what we have not seen stated elsewhere, that in the Chamber of Deputies of Buenos Ayres, on the 10th of October, Senor Freigo, a member of the Ecclesiastical committee, read a very long paper, calling on the government to solicit the

Pope to relieve the clergy from the penalties which at present attach to their marrying; and at the same time to assure his Holiness, that *even if his consent should be withheld, the Assembly could not avoid revoking the law of celibacy*. What disposition was made of the paper, we are not informed; but the very fact of its being presented, and especially by a member of the Ecclesiastical committee, is proof that already no inconsiderable progress has been made by the citizens of that Republic, in loosing the chains of papal superstition.—*N. Y. Obs.*

From the East.

We have had the pleasure of conversing with Mr. King a gentleman from the Eastern States, now in this city, who has been travelling for four years, and returned towards the close of the last year, from *Constantinople* and the *East*. He has studied with particular attention the manners and literature of the Arabs and the religious tenets of the Mahometans. He describes the Wahabets of Arabia, as bearing the same relation to the Mahometans themselves, as the Protestants of old did to the Roman Catholics.

Mr. K. was at Constantinople about the time so many thousands of the Janissaries were destroyed, in consequence of their mutinous opposition to the introduction of the European system of military discipline. No one, till that critical moment, had any adequate conception of the character of the Sultan; but the moment he found the mutiny assuming a serious character, he consulted the ministers of religion whether in such a case it was right to shed the blood of Mahometans, and having obtained their sanction, he ordered the standard of Mahomet, which had not been brought out probably for forty years, to be displayed—and the mutiny still raging, he ordered the Jannisaries to be fired upon—torrents of blood were shed; their bodies thrown into the sea; and navigators, who were unacquainted with what was passing in the city, were startled by the "frequent corse." It is now well understood, that the project of reform succeeded; that the Sultan triumphed over his rebellious troops; and that the system of European tactics is practising in his army.

Two other proofs were furnished about the same time of the Sultan's resolution of character. He ordered the chimneys of the *Coffee Houses* in Constantinople to be knocked down; and thus those public places were shut up, where his people met, and murmured—and he also ordered the Porters, (a very populous and powerful class, like the Lazaroni of Naples) to be banished from the city. One would suppose

from these manifestations of spirit, that he will not so readily lend his ear to the demands of the allies, as might have been expected.

The Greeks are represented to have had before their revolution, many of the elements of an improved, literary people. They had large, flourishing establishments for education among them. In their religion, they differ in some material respects from the Roman Catholics. They acknowledge no power similar to that of Pope; no great mediation between them and the blessed Saviour. They have no idols in their churches; though they have figures in basso relievo. The congregation partake, as well as their priests, of the communion. They allow the circulation of the Scriptures. Their Ministers preach in the Greek tongue. The modern Greek bears many traits of resemblance to the ancient Greek language. [*Richmond Compiler.*

Baptism of a converted Jew.

On Sabbath evening, November 4th, a Jew was baptized in the Episcopal Church, Cambridge Heath, England, by the Rev'd. S. C. Hawtrey. He was first awakened to a consideration of the subject of religion, and to the vast importance of seeking the salvation of his soul as the one thing needful, by the instrumentality of a student now in the Seminary, who met with him at the house of another Jew, about August last year, and prevailed upon him, (though at first very reluctant, and utterly careless on the subject) to call upon him, that they might converse and read the Scriptures and pray together. This led him, under the divine blessing, to a deep conviction of the awfulness of living without God in the world, as he had been doing for years, and he was induced to attend the ordinances of Christian worship; he read several books, especially Doddridge's Rise and Progress of Religion, and Sermons of Regeneration, and gradually, in compliance with the increasing convictions of conscience, gave up all those occupations (though much to his temporal loss) which interfered with his religious duties, or were inconsistent with a profession of godliness; and he at length called upon the Rev. A. S. Thelwall, and requested to receive that more and particular instruction, which was necessary to prepare him for baptism. This was about Easter last; since which period he has gone through a course of catechetical instruction, much to the satisfaction of his teacher, who gives very pleasing and affecting testimony to the earnestness, simplicity, and humility, with which he has persevered in seeking the knowledge of that Redeemer, who came to seek and save that which was lost, and who is now *exalted to be a Prince and Saviour, to give repentence to Israel, and forgiveness of sins.* [*Jewish Exp.*